

King David's Sanctuary,
OR A
SERMON

Preached before His
MAJESTY
the fourth of Febr: 1643.
at *Christ Church* in
OXFORD:

By
RICHARD HARWOOD
Master of Arts.

Ps. 108. 10. 11. 12.

*Who will bring us into the strong city?
who will lead us into EDOM?*

*Wilt not thou, O God, who hast cast us off
and wilt forsake, O God, go forth we: how
hast thou?*

*Give us help from trouble: for none is
the help of man.*

OXFORD,
Printed for H. Hall and
W. Webb. 1644.

THE
OR A
SERMON

PREACHED
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TO
THE HIGH AND MOST
ILLVSTRIOVS PRINCE
CHARLES,
PRINCE OF WALES,
DUKE OF CORNEWALL,
and Earle of CHESTER.

S. I R,



*Esides the Honour your Highnesse hath
done the Truth, by casting so early an eye
upon Her, though in the plainest dresse:
You have given a Happy Omen to this
Nation, that the True Religion, which is
now trampled under foot by Heresy, and Schisme, hath
yet Messen in Herbâ, and is Revirescent in your ten-
der years. As Theodosius the Emperour, after the
Apostolicall Faith had beene long buried by the Ari-
ans, erected a Church in Constantinople, and cbr-
stened it ^{ANACON} the Resurrection: So by your timely
Patronage of the Truth, You have raised our Hopes*

*Sec. Ecol.
high. 4. 9. 6.*

A 2

into

The Epistle DEDICATORY.

into a Confidence, that we shall yet see a Resurrection: when the Kings Crowne shall rise the Brighter out of these Flames; and the Dry bones of Learning and Religion, live, and stand, in Your sight. For by commanding this Sermon to the presse, (Though I must say to Your Highnesse, as Tully to Brutus, Quamvis Placebam, nihil feci, quod placeret: It being like Marcial's Fly, of no Worth in it selfe, but onely for the Amber and Grace You have cast about it.) You have already in some part, not onely vindicated the Kings Honour, and Your owne Spotted Innocency from the Blaspheemies of those, who have made Lyes a refuge: (For he that pleaseth to read, may here behold the liberty and boldnesse, we are still allowed against the Romanists, Even in the presence of our King, His Posterity, and the whole Counsell,) But also confirmed the Faith of this Kingdome, that according to the Vnparallel'd Example of Your Royall Father, you will be a Constant Defender of the Protestant Faith, you have received from a Religious Education, To the glory of God, the future Tranquillity of these Kingdomes, and your owne Immortall Honour, which is the prayer of

They have
made lyes
their re-
fuge, and
under
falshood
hid them-
selves. Isai.
38. 15.

Your HIGHNESSE

Truly devoted, but most
humble Servant,

RICHARD HARWOOD.



King DAVID'S Sanctuary.

PSAL. 73. 25.

*Whom have I in Heaven, but thee, O Lord? and
there is none upon earth, that I desire besides
thee.*



Mong the bookes of Canonick Scrip-
ture, there is but one stiled the *booke
of the Preacher*: nor as if our doctrine
should all be confin'd to Ecclesiastes,
but as *Gregory Nyssen*, *ἐπὶ τῇ ἐκκλησιαστικῇ
πράττει καὶ λέγει*, &c. because it is a choice
Tract of Ecclesiasticall policy, and no

*P. eloq. in Ec-
clesiast.*

Text more fit for the Preachers study, or the Peoples
practice, then the *vanity of the creature*, & the *immortali-
ty of the creator*. For since the soule of man is restless, &
unquiet out of its centre, and the whole world is but a
wide circumference: looke like the needle in the com-
passe, she hath a naturall trembling to the fruition of
happinesse, and this temporall, as *Basil truly*, *ἐπὶ τῇ ἀρετῇ*

*Basil. in Psal.
61.*

B

steales

2 King Davids Sanctuary.

steales along by it, as an impetuous streame rowles by the banks, (and who can aime stedily at a moving marke?) The Prophet here is a true Ecclesiastes, if he draw you a right line to the immoveable center, and direct the quaking soule to its true pole, *God himselfe*. For having coasted the whole world in his thoughts for a resting place, with *Noahs Dove*, he returnes again into the Arke with this Olive branch in his mouth, *Non est Mortale, quod opso*. He findes no sanctuary, but in heaven, no fate repose, but in the Almighty: *Whom have I in Heaven, but thee, O Lord? and there is none upon Earth, that I desire besides thee*.

In this verse King David seemes to be placed, as *Augustus* once fancyed himselfe, *inter suspiria & lacrimas*, betweene sighes, and teares: yet he looks cheerefully up to Heaven, fetching comfort thence in the full assurance of the divine favour. And because 'tis musically, I shall once more crave leave to follow the allegory, please you to observe

The Disposition of the parts,

And

Opposition of the notes, in both.

First, *The Disposition of the parts*, and those are *Acutum*, and *grave*, High, and Low.

High, in a passionate expostulation. Whom have I in Heaven, but thee, O Lord?

Low, in a deliberate resolution. There is none upon Earth, that I desire besides thee.

I. In the expostulation you have 3 notes.

1. *Quem in calis*. Whom in Heaven, whilest others lay up their treasures on earth, in
heaven

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heaven my exchequer, in heaven my treasury.

2. *Quem prater te?* Whom have I there, but thee, O Lord? God alone is a Christians portion: he is truly possessed of nothing, but the Deity.

3. *Quis mihi*, according to the hebrew, who is for me? who pleades my cause in heaven? not any Saint, or Angell, but thou O Lord, thou art my redeemer, thou my advocate: which makes the question past all question, *I have none in heaven, but thee, O Lord.*

II. The resolution. *There is none that I desire on Earth besides thee, Et tecum non.* The negation is *Personall*, no man for his favour, *Reall*, no creature for its excellency, that I desire with thee: the treasures of the earth are but gilded poverty: the favour of a Prince, but a gracious snare without thee: give me thy *blessed selfe*, and what can this earth adde to my happiness? that I may in the next live forever with thee, *Lord*, let me never live in the present world without thee; For, *non est in terra*, there is nothing on earth, *that I desire, but thee.*

Secondly. *The Opposition or distinction* of the notes in both parts. For as *Synesius* in his panegyricall oration, *is τῇ διαφωνίᾳ συφωνία* in their discord is a most sweet harmony. The opposition appears

1. *In the order of the places*. In King Davids thoughts, Heaven takes precedence of the earth, *Whom have I in Heaven?* that's his first

Ba

care:

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care: then, *desire on earth*, followes after. 'Tis honour enough, for this vile earth to wait upon Heaven.

2 In the sense of the Verbes, *Habeo*, and *Desideravi*, *Habeo in Caelis*, Have in heaven, *Desideravi in terris*, only desire on earth. Here we tyre our selves with a restles coverteousnesse, wandering through the whole creation, but finding no satisfaction: yet what we crave on earth, we are sure to have in heaven: there our desires shall be satisfied with fruition, and though some vessels may containe more then other, yet every one shall be full, no vacuity, no want in any.

3 In the diversity of the prepositions, The hebrew *אֶלֶּךָ* and *Calvins* *Prater*. Nothing *with*, nothing *besides* thee, that I desire: this is the true *Ela*, the highest streine in the Song. *Canticordium*, a song for no other instrument,

but the heart: that's the Psaltery King David sings to: and as *Basil* observes of the materiall, *quod sit hoc a corpus* that they use to play upon it above, not below, as in the Harpe and Violl: so in this spirituall Psaltery, the Heart, we shall strike the upper strings, the understanding, will, and affections, *ut a se ipso se ipso* that so our soules may ascend, and in every note of the song, seeme to rise a degree nearer heaven. That's the first, which presents it selfe to your attention, *Quem in caelis*, Whom have I in heaven; whilst others lay up their treasures on earth, In heaven my exchequer, in heaven my treasury.

Christianity

Christianity is but a kind of religious *Astronomy*, ^{1. Quem in}
 the contemplation and study of heaven. No *Geometry*, ^{Galil.}
 or measuring the earth in a *Christians Mathematicks*,
 unlesse it be, that his soule may the more easily take
 footing into heaven. When the *Rabbins* take *Shamajim*,
 the word for *heaven* in peices, they find it composed of
esch and *maijm*, fire and water, not a jot of earth in it:
 The very creation of the *Heavens* instructing our ^{Menass. Ben}
 thoughts should be advanced above the earth: that frath ^{Isr. 9. 30. in}
 the lowest place in nature, made, but to be trampled on. ^{gen.}

Some *Principles* there be, that lay a foundation to e-
 very *Science*: Let your conversation be in heaven, is the
 chiefest in Christianity. As the *Stars* move in their se- ^{Philip. 3. v. 20.}
 verall orbes, and the *planets* in their cycles, and *epicycles*
 observe a kind of orderly wandring: so a *Christians* sphere
 is above, in *Heaven*, there he performes all his regular mo-
 tions: *malit d'ua*, the originall word is, let your civill com-
 merce be in heaven. For are we not all *Merchant* adventu-
 rers for happinesse? Doth not every man desire to deale
 in that rich commodity? and where shall we find it, but
 in the new *Hierusalem*? The *Artist* hath made it a very
 long voyage, who curiously calculating the distance from ^{I. b. de fac.}
 earth to heaven, findes it to be five hundred yeares journey, ^{Bof. de Sphæra.}
 but the *Christian* hath a nearer way to it: he can step to
 heaven in a pious glaunce: finish this five hundred yeares
 journey in a meditation of but an houre long: venture
 almes and prayers, and have a returne in a day: nay
 whilst we are but furnishing the *Ship* for Heaven, our
 faith, and affections but on the *Shoare*, not yet launcht
 into the deepe. God many times prevents our desires
 and sends us in a rich prize of blessings. No such game,
 as by trading to heaven.

But not to move the note off its rule; when we say our *Pater noster*, (though it be almost out of use now a dayes, our *extemporary* mouthes prizing more their *whining* non-sense, yet when we say it) we tune this note to our selves: *Our father which art in heaven*, and why not as well, *which art on earth*? but that he would confine our thoughts to that place, where all happinesse is confined. *Earth*? Why, it is the *mother of corruption*, fit for nothing, but to *make graves of*: if you dote upon it, ye quite change our *Liturgy*, and commit your *soules* to the ground, earth to earth, ashes to ashes, dust to dust, *but with no sure and certaine hope of a resurrection to eternall life*. In the 6 Chapter of *Isaiah*, the *Cherubims* cover their feet with a paire of wings, *Ne terram contingerent*, lest they should once touch the earth, and contract any pollution from it. *Quo admonentur*, saies Calvin, to give us notice, that we shall never have any commerce with Angels, till we forsake our acquaintance with the world. 'Tis S. *Ambrose* upon those words of *Mathew*, *do men gather grapes of thornes*? that the *soule*, and the *grape* do so correspond in their nature, that as the *bunches* next the earth corrupt, whilst those above ripen: so *καρπίζου* as *Naxianzens* phrase is, the *soule* that creepes upon the ground doth rot, and putrifie, when that which springs upwards is immortal. Indeed our primitive soyle is the earth: the *soule* was first planted in a *body of clay*, as a *diamond* some times may be set in lead: yet as *Pliny* said of *Roses*, that they loose not their virtue by *transplantation*; but increase it. *Oderatiores*, they are more odoriferous, and pleasant, so did we transplant our *soules* into heaven, they

Calvin, in 6.
cap. *Isai*.

Matt. 7. 16.

Lib. 2. nat. hist.
961

they would be more sweet and fragrant, whilst now they stinke, and smell of the earth.

But let me not here *play* the *Jesuite* with you, perswading you to *abjure* worldly happinesse, that our *owne* tribe might ingrosse it, (though some deale worse with us, who would *reforme* the Church into a *religious beggar*, condemning us all to a *laborious penury*, onely to bring her revenues to their *owne* coffers) we equally detest a *voluntary mendicant*, and a *golden Idolater*. Wilfull poverty is a Stoicall dulnesse, and the adoration of mammon a most stupid Idolatry. *Mundū mundū*, use we may, but not adore the creature, command the world, as a *servant*, not serve it as a *Commander*. We may looke upon this faire picture as the *work of God*, not worship it for a *God*, like the foolish *Egyptians* that were so enamoured with the picture of *Encephalus*, that they esteemed it a Deity.

Yet how many *Shrines* and *Altars* are erected in mens hearts to this great *Idoll*, the world! Most men scarce acknowledge any other *God*, but this *golden Calf*, to which they performe their servile devotions. As *Heredotus* said of *Onesilus* his head, that it was *empty of braine*, filled only with *hony combs*, so our hearts are void of the thoughts of Heaven, replenished only with the vanities of the world. Should I mispend time, to represent unto you the actions of men, I should find them so opposite to heaven, as if they had consulted with *Brutus* his Oracle, which required him *Osculari terram*, even to kisse and embrace the earth.

But *Heaven* is a fairer *object* for our meditations. Did we but cast up an eye to our future hopes, how meanly

*Herodot. lib. 5.
Terpsic. ἱστορεῖ
μυλῶντος τοῦ
ἐς αὐτὸν κρητῶ
μυλῶντος.*

Platarchi

Plutarch.

ly should we esteeme our present fortunes. All our happinelle here stands on a rowling stone, but if we fixe it in Heaven 'tis everlasting, and permanent. *Empedocles* being asked *Cux viveret*, why he desired to live in this miserable world? replied, *ut calum aspicerem*, only to contemplate Heaven.

Bernard:

Aug:

When I behold but the *Pavement* of Heaven stuck with Stars, as so many sparkeling Diamonds, how despicable is the statelyest palace of the greatest *Monarch*: & if the very pavement be so glorious, what shall we thinke of those better parts yet unseene? *Magnum & mirabile sub tanta majestate*. When I consider the eternall joyes of that place, how heartlesse, and dying are the best of earthly pleasures! 'Tis a very *Turkish* heaven, that is composed of nothing, but your temporall delights: a *Christians* is above, made of pure, everlasting blisse. But Saint *Hierom's* Ghost strikes me dumbe in this point, who departing in *Bethlehem*, hasted to *Hippo*, where *Augustine* was Bishop, and then studying the joyes of heaven, and interrupted his meditations with this question, *Quid quavis brevi immittere vasculo totum mare?* Why dost thou endeavour to contract the Ocean in a thimble? or to draw eternity within the narrow limits of time? The *fading honour* of this world! 'Tis but a popular breath, the butt of envy, or what is worse, too often the *stage of treason*, and *revenge*: in heaven, 'tis in triumph, above the reach of malice, or oblivion. The *Dying life* we live heret! 'tis a lampe that must out, a shadow that will vanish, a grasse that shall wither: in heaven, 'tis lengthened into eternity, beyond the threats of mortality or corruption. The *sinfull company* we enjoy in this life! 'Tis a mixture of virtue and vice,
gold

gold, and drosse, wheat and tares. in heaven, the society of Saints and Angells: yea the beatificall vision of God himselfe. *O King of glory,* 'tis the revelation of thy royal presence, that makes *heaven to be it selfe* as we use to say, *Ubi imperator, ibi Roma: Where the King is, there is London:* his presence creates a metropolis of any place: which leades your attentions from *Quem in caelis* to *Quem preter te*. The second note in the song. *Whom have I in heaven, but thee O Lord: thou my portion, thou my riches.*

Divitia parentes sunt absurditatis, sayes a Father, worldly happinesse is the parent of absurdity: for what more incongruous, then to forsake the glory of the creatour, for the vanity of the creature? This were *χρυσίου ὑπὲρ αἰσίου* in *Synesius* opinion, to exchange gold for brasse, or with those people in *Pliny*, *tributum pro umbra*, to pay tribute for a shadow. Alas, we creatures need not one another, so long long as we are possessed of thee, O Lord. *Cui portio Deus est, totius possessor est natura*, He is Lord of the whole universe, that is but possessed of God himselfe. And how unsatiable art thou, O man, whom God cannot satisfye? What doth thy religious avarice determine thy desires to? name it what thou wilt: *thinke* what thou canst; nay, *thinke* once a *miracle*, what thou canst not *thinke*; yet this shalt thou finde in the al-sufficient God. *ὅ ἐστι τὸ πᾶσι θεῶν, ὃ ἐστι τὸ θεῶν πᾶσι*, saies *Aristotle* by the light of nature, the Deity is in all things, and all things in it. 'Twas Saint *Cyprians* wonder, *Deum solū nobis*, that God esteemes us enough for him, *nobis non sufficere Deum*; and yet we thinke not God a sufficient boone for us. *Quid avarius eo, cui Deus non sufficit, cui insunt omnia?* What

2 Quem pra-
ter te.

In epist. ad Py-
lem.
Plin. l. 12,
nat. hist.

Ambros.

Arist. in Mo-
ral.

so covetous as he, that is not satisfied with God, who is a monopoly of all things: 'Tis the ambition of every man's covetousnesse, to reach after the greatest, and most lasting fortune he can; but can your desires compasse a larger inheritance then *Immensity*? can your Lawyer draw you a firmer conveyance, or give you a surer tenure then *Immutability*? can you take a lease for a longer tearme of yeares then *Eternity*? Let Saint Augustine speake; *Quantum libet sis avarus, sufficit tibi Deus*, be as covetous as thou can'st, yet God is enough for thee. He is an *immense, immutable, aternall inheritance*. *Avaritia terram quarit, adde & calum*, Avarice carries thy desires uppon the earth, but to make thy fortune compleat, adde heaven to thy desire. Nay, wouldst thou have this world, and the next too? *Plus, est qui fecit calum, et terram*; He that made heaven and earth is more then both. Who so rich as he, whose maker is his *Wealth*? Who so fortunate, as he that enjoys him, who enjoys all things? *Qui hoc bono fruitur, quid illi eris, imò quid non eris?* he that possesseth this good, what will it be, nay, what will it not be unto him?

Aug. manuale
c. 34.

Ambros. Ser. 8.
in Psal. 118;

I have here discovered a *Mine*: opened a *Treasure* to you: (and certainly in these times of publique necessity, it cannot be an unwelcome message:) *In te Deo est ampla possessio*. In God alone is the most ample possession: as the greatest abundance without him is extreame poverty. so the most extreame poverty with him is the greatest abundance. *Omnis mihi copia, qua Deus meus non est, egestas est*, sayes Bernard: all my wealth, which is not my God, is downe right penury. *Dominus pars hereditatis*, the Lord is the part of my inheritance. David esteemes not:

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Not that an inheritance, whereof God is not a part. Ps.
16. v. 5. *Menash*, the Principall part, Heaven it selfe being
but a poore fortune without him. The Romans were wont
to say, 'twas good looking in a Map, *ubi nihil alienum
videmus*, if all they beheld in it were their owne: I
have here drawne you a Map, wherein, werethere as
many Worlds as *Epicurus* dream't of, All's yours, if you
make but God your owne. O let us advance our thoughts
from the creature to the creatour, the mine is in heaven,
the treasure above: every Christian should be an *Elcanah*,
that is, by interpretation, a possessor of God: else he is no
Christian, but an *Atheist*.

My covetous heart! why doest thou vex thy selfe
with restlesse thoughts for this world? let them looke af-
ter earth, that have no right to heaven. God is a *Chri-
stians* patrimony, and what penury of gold, when thou
hast the mine? What want of water at the spring head:
can he complaine the lacke of any thing, that is possessed
of the Lord of all things? a bottomlesse covetousnesse,
which the Author of all things cannot content!

My ambitious spirit! why doest thou breath after
greatnesse and honour? If God be not in thy preferments,
thou art advanced, but upon a pinnacle, which gives an
advantage to thy more ruinous downefall. All true ho-
nour is derived from heaven, there are many mansions;
places of honour. A Crowne of glory, the ornament of
Saints and Angels, attendants of honour. A King-
dome, the support of honour. A Luciferian ambition,
that is not satisfied with the glory, honour and immorta-
lity above, But once more: *My despairing anxious soule,*
why art thou cast downe, why disquieted within me?

Ca

Let

^a Joh. 14. 2.

^b 1 Pet. 5. 4.

^c Revela. 7. 1.

^d Mat. 24. 35.

Rom. 1.

Bene speremus

de coelo quod alio

quid Des cer-

nimus; Calvin

Let not thy hope sinke, so long as thou seest the least ray of the Deity. Though thou beholdest our King dishonoured, our religion martyrd, our fortunes ruined, and whatsoever is deare unto us in this world threatned with destruction: *Nunquid tibi Deum?* sayes *Augustine*, yet they cannot rob us of our God, keepe we our interest in him, & we have yet a Treasure inexhaustible, an Army invincible, a Castle impregnable: a *Treasure*, an *Army*, a *Castle*, All in our God. what would you have? if *Peace* againe, he is *Deus pacis*. If more power, he is:

Psal. 144. v. 10.

Dominus exercituum. If Victory, It is he that giveth victory to Kings, and delivers David his servant from the perill of the sword: Peace, Power, Victory, All from our God.

Psal. 4. 6.

Aske no more, who will shew us any good? but Lord lift thou up the light of thy countenance upon us. For he alone can be all these to us, who now begs all these for us: our *patrimony*, on earth, our *patron* in heaven, which brings mee from *Quem prater te?* to *Quis mihi?* who pleads for mee: not any Saint or Angell; but thou *O Lord*: thou art my redeemer, thou my advocate.

3. *Quis mihi.*

Whom but thee. why? Is the new *Hierusalem* become desolate? what use of many mansions, if no inhabitants there? Or if inhabited, why but thee, *O Lord*? Can God be solitary among so many regiments of *Cherubims* and *Seraphims*? or hath *David* never a friend in that *Army of Martyrs*, to usher his prayers to the Allmighties care?

Exam. decret. concil. Trident. ni part. 3. loc. de Invoc. Sanct.

23.

were the *Court* of heaven like a *Kings* on earth, many might conclude, as the man in *Cheminis* hearing a *Bishop* on this subject, *Tunc simplicitér actum & conclamatum nobiscum*: or at least despaire of a gracious answer, that have no friende at *Court*. But the *Almighties* care is not confined

ned

ned to a privy chamber: he that would speake with God needs not bribe any *Saint* or *Angell* to be his *Sollicitour*, a creature so base, and servile on earth, that the heavens scorne the use of him: the finitude of the Kings presence requires an officer of state, to state our requests to His Majesty, but the ubiquity of God needs not the flattery of a creatures mediation. His care is omnipresent, as his essence. *Itur. ad reges per tribunos*, a tribune, or Lord must open the doore for a petition to the King: *ad Deum suffragatore* *Ambros. in Rom. c. 3.* *non opus est, sed mente devota*, To speake with God, we need no other Key, but a devout heart: this unlocks the heavens, and presents the suite to the Kings owne hands.

Indeed mediation supposes a quarrell. (for 'tis scarce sense to say, *I will reconcile friends*;) had God and man never fallen out, there had beene no use of a Mediator, but now we all bend our knees to an offended justice, and might despaire of mercy for ever, unlesse as *Themistocles* once to the King of *Molossy*, we present our requests under the protection of the Kings onely sonne: *μὲν οὖν πρὸς τὸν βασιλέα*, the most prevalent kind of supplication. *Plut. More*
If *Manoah* offer sacrifice, this *Angell* must open heaven for it. If *Moses* ascend to God, he must be covered with this cloud. If *Jacob* would obtaine the blessing, He must enter in the garments of this elder brother. *πρεσβυτέρῳ*, by him alone our persons have admission into the royall presence of the Almighty. *Exod. 25 v. 16. Gen. 27. v. 27. Judg. 13. 20. Eph. 3. v. 12.*

But, *Quis prater te* is no antheme for the Popes quire, who allowes as many mediators, as he hath Canonized Saints. Though he fill his Calendar from Tyburne, Masters of requests he will have for all necessities. Saint

George for the field, and (to open the roule no farther) Saint Gregory for the Schooles. Yea as great a turne of State, or if you will, reformation you have in heaven, as we now feare on earth: Christ is put out of his office, and Saint Francis stept into the mediatur-ship; the Church of Rome being therein as bold with the King of heaven, as some are with our King on earth: not onely to counterfeite the Great Seale in the Sacraments, but to deny him the choice of his owne officers. Nay, they have given away halfe the Kingdome, that of Mercy to the Virgin Mary, (so free are they of the diuine prerogative:) allowing God himselfe but the dreadfull tribunall of Justice, of purpose to draw all suiters to her Court.

Anselm. l. de excellentia Virg.
Bonavent. in Spec. i. 3. Mendoz. in 1. lib. Reg. 7. 4. v. 11.
An. 12. Sess. 1.

Ambr. in 1. cap. ad Rom. Aug. 1. 8. de ciuit. Dei prolux.

A Platonicke superstition, that hath too many gray haire upon it, to suruiue to this age of the Gospell! for either the Jesuite doth Platonize, or Plato did Jesuitize, when he first sent abroad his *Deos intermedios*. A sacrilegious religion, to rob the very Deity, they worship, of his honor! An impious piety, to degrade our high Priest of that honourable title, he hath purchased with his blood! How doe they defloure the memory of the blessed Virgin, whilest they force her loyall Spirit into the Throne of God, there to dispense those *Acts of grace*, which are in the sole power of the King of Kings? twere too ridiculous to heare Francisco del campo at his thanksgiving, that he swam over a river with his armes, a Sculler that never before tryed the waters, yet made very nimble, and kept to the true stroke by the helpe of our Lady: When (though necessity bath wrought greater miracles,) a spaniell shall doe more without imploring the Virgins ayde. A Pure Virgin she is still, for any violence
the

the Church of England ever offered her, which hath al-
 wayes given her *Due honour*, but not *Adoration*. *Habemus* 1. Tim. 2. 51
legem, We have a *Salicke law* in Scripture, that will not
 allow of any *Queene Regent* in heaven. *Christ* called her
Woman who was his mother, that we might not esteeme
 her a *Goddesse*, who was but a *Woman*. She may desire our
 salvation, but cannot bestow it. *Wish us well* in heaven,
 yet not know, much lesse relieve our wants on earth. Ig-
 norance of our misery is some part of the Saints happi-
 nesse, As Saint *Hierome* reads the *Epitaph* on *Nepotians*
 tombe, *Felix Nepotianus, qui nec videt, nec audit hac om-*
nia, happy *Nepotian*, who neither seeth, nor heareth the
 finfull affaires of this world.

But their own *Schoolemen* have fancied the *Deity*, *All* Abulenſi.
transparent: and as the bright *Opall* presents to the eye Durandus.
 the various colours of all precious stones, so the Saints Gajetan.
 have a cleare sight of all affaires in the world, if they cast
 but a looke on the divine essence. Indeed the whole
 world is resplendent in the *Deity*, yet by no meanes do
 we make it a *looking-glasse* for the Saints curiosity. For
 either their vision is *unlimited*, and penetrating unto all
 things, or else *restrained* to Gods pleasure, as he shall o-
 pen or shut the vaile to them.

If *unlimited*, then the knowledge of a Saint must be
 as *infinite* as the *divine*: not a *mystery* of State, not a re-
 cord written in that *great diary* of the world, the Mind of
 God, from the beginning, but must be published to the
 creatures view. All there must be of Gods *Cabinet coun-*
sell, and nothing kept secret in that *Kingdome*:
Things past, present, and future: the very thoughts
 of our hearts, the knowledge wherof hath ever yet been

Gods

Gods peculiar: Yea that *Arcanum Dei*, the day of iudgement, which our Saviour protests, *no man knowes*, not the *Angells* in heaven, no, not the *Sonne of man*, Every *Saint* would behold in this *Chrystall*.

If their knowledge be confined to his will, as he shall please to draw the *curtaine* aside, more or lesse to them, since the *Scripture* assures mee not, that God hath, or will discover my necessities, how absurdly must I fall upon my knees, to beseech God to reveale that to my Saint, which I first prayed my Saint to reveale to God? This were to mediate for my *Mediatour*, as Saint *Augustine* once scoffed at *Apollo*, *Interpres Deorum eget interprete*, the interpreter of the Gods must speake by an interpreter himselfe.

*Lib. x. de civ.
Dei.*

May we not then be so unwise, as to goe from the living fountaine, to the broken cisternes for the water of life; from the bright sunne to the languid beames for the light of knowledge; from our powerfull King to the impotent Subjects for the Crowne of glory? We acknowledge no *Mediatour*, but our *Redeemer*. He is not worthy the name of an *Intercessour*, that hath not his garments dyed in blood.

*Chemnit ex. sm.
concil. Trid. de
invoc. Sancto.*

Christ alone is the Center, where God and man must, if ever, meete friends; and why should we range about the circumference? *Sarcerius* relates how that *George Duke of Saxony*, lying upon his death-bed, and the *Monks* striving who should commend the most propitious Saint to his devotion, one of his Nobles told him, *In publicis negotiis*, In matters of State, your highnesse alwayes used this Proverbe, *Recta sine ambagibus progredi*, *Viam esse maximè compendiarium*: to proceed without deviations

deviations was the most compendious method; And in a businesse of so high concernement as your eternall felicity, will you fetch a *compasse* to it, and not rather goe directly to *Christ*, in whose power are the *keyes of life, and death*? can you thinke, that he, who *breathed out his soule on the crosse* for us, will spare any *breath* to plead our cause in heaven: that he who *poured out his precious heart blood* for our redemption, will not also *poure out hearty prayers* for salvation? Never doubt of your cause, so long as you have such an *Advocate*, a *Iesus* in heaven. With what *boldnes* may we addresse our selves to the *throne of grace*, when he that is sued unto, is *easy* to be intreated, *Pater*, *non Iudex*, a Father, not a Judge: he that petitions for us, is *gracious* to prevaile, *Filius*, *non peregrinus*, an onely Sonne, not a *Stranger*. *Et quando pater a filio, Deus avertetur a Christo*, & how can a father deny his sonne, God his Christ, when he shall supplicate with *strong cries and teares*? *Heb. 5, 7*. When all the Saints in heaven shall sit with *cheerefull, and dry eyes*, and he alone shew the *frailty of a man* to move compassion for us: *Nay*, when he shall come before him, with that *Rhetoricall blood* of *Heb. 12. v. 24.* sprinkling, that *speakes better things* then the blood of *Abell*: when the wounds he received on earth shall become *orators* for us in heaven, *Quos vulnera, tot ora*, each wound being a *mouth* to beg mercy for us. Saint *Ambrose* can hold no longer, but cries out *O Domine Iesu, tu portio mea, &c.* *O Lord Iesus*, thou art my portion, abounding to mee in all things, whom because *I have* in heaven, I desire nothing else on earth. which brings mee from the *Expostulation* to the pious *Resolution*, the second part of the song, *There is none upon earth that I desire besides thee,*

Prespor.

Amb l. de interpell. 4. c. 12.

לְחַפְּזִי לֵךְ *Lochapbassi*, None that I desire, love, trust, or delight in. All in that word, and because *Unisons all*, I shall tune them together.

The procession of the creatures from the Creatour is like a ray shot from the body of the Sun, which is weakened, and spent by extension, and hath no way to recover its strength or vigour, but by reflexion on the point, that first sent it forth, even God himselfe. In Plato our desires are styled, *Nela-animi*, the sayles of the minde, because in this life, the soule is tossed in an unconstant motion; she hath no security, till she hoist sayle for heaven, no haven of peace, but in the Deity. 'Tis a Rabbinicall observation, that all the letters in Gods name *Iehovah* are quiescent, preaching unto us, that *Quies anima*, the soules rest is in God alone. For in God there is such a confluence of goodnesse, such a quintessence of perfection, that the soule of man cannot desire, with what it may not be satisfied, from the bountie of his fulnesse. As Origen said of the Israelites Manna that it answered every mans tast, even the most curious courtlike palate: So there are such infinite delicacies in the deitie, that there cannot rise an appetite in the longing soule, that may not be satiated with his plenty. Philosophie rankes our desires into those of the *Vnderstanding*, after truth: of the *Will*, after virtue: and of the *Affections*, after felicitie. Now, to all these God is a full satisfaction; to the intellectual, with his infinite wisdom: to the voluntarie, with his transcendent goodnesse: to the affective, with his eternall glory, and if the senses can desire, Origen saith, he is *singula singulis*, a most pleasing object to every sense. Beauty for the eye, musick for the eare, bread for life for the tast, a perfume to delight the smell, and flesh for the incredulous.

^a Cant. 5. 30.

^b Joh. 6. 48 & 51.

^c Cant. 1. v. 3.

^d Joh. 20. 24.

^e Rom. 2. 12 cant.

incredulous touch: but why doe we looke on these objects at the wrong end of the glasse? what we call beauty is indeed *deity*, musick *felicitie*, life *eternitie*, sweetnesse *perfection*, perfection *essence*, essence! what shall I say? Honours, riches, peace? I am too short yet, *All things*. how should this enflame our love to God, who like another Proteus (as I may say) converts himselfe into all *formas* and *natures* to please the covetous heart of man.

He that seeks contentment in any created good, layes a foundation in the moving ayre: for when the figure of the great Empires were represented to Zachary in a vision, the Angel told him, *isti sunt quatuor venti*, those are but the 4 winde, Winde all, and 'tis strange, me thinks, men should repose themselves on the wings of the winde. Sure, had God intended we should have rested our desires on this world, he would have provided a better foundation for it, but *Mundum fundavit super nihil*, saies Iob, hee hath founded the world upon nothing, *A very tottering foundation*, *ut universus mundus fundaretur super seipsum*, that the whole world might settle, & repose it selfe on God alone. Riches themselves, the worlds great Diana, are stilled, but the goods of Fortune; the hypocrisie of their nature being signified by the false deitie that protects them, or if you will accept of the ordinary glosse, it is by meere fortune, a great chance that riches are good for any thing. Were there any substance in them, sure the greatest fortune would not be attended with least content: but, (the vanitie of their nature!) To the largest possessions, as to an imperfect tract; we must alwayes write *Desiderantur nonnulla*. Charles the fifth had for his *Motta*, *Usterius*: we must borrow the word of him: for when we have searched over all the treasures, and delights of the

Zechar. 6. v. 5.

על כל־ימה

Super non quid,
cap. 26. v. 7.

Aug. med.

world for contentment, we must conclude with an *Alterius*, something further is to be sought for yet: there is no *non ultra* to our desires, but the *all sufficient God*.

L. 5. de gub. Dei.

Wherefore in this point let Saint *Augustine* be your *Orator*, *Quare unum bonum in quo sunt omnia bona, & sufficit*. Seeke but that one good, in which is all good, and it is enough. Why should we trouble our selves to collect the *rayes*, when we may enjoy the *Sun*: to catch a drop of water, when the *Ocean's* ours? to seeke for the *dust*, and *fragments*, when we may have the *whole Diamond*: never let *St Salvians* complaint be reversed upon

De amore Dei. c. 3.

us, *omnia amamus, omnia colimus, solus Deus in comparatione omnium vilis habetur*. we love all things, we honour all things, only *God* in comparison of all is esteemed *vile* by us: If *beauty* be the *loadstone* of love in a creature, shal not

2. Gen. the distinction of the notes.

he draw our love after him, whose very Being is the perfection of all beauty? 'Twas *St Bernard's* resolution, & it is worthy the breast of every Christian, *Animam meam odio habeam, si alibi, quam in Domino, &c.* I should

1. The order of the places. Heaven before the earth.

abhorre my owne soule, did I find it delight in any thing but the *God of Heaven*. And so I passe to the second generall, the distinction of the notes in both parts, and therein, First, the order of the places, Heaven takes place of the Earth: *Quem in calu*, before *desideravi in terris*.

It is with you in your conversation, as with us in our studies, An erroneous method frustrates the best endeavours. Many had arrived to greatness, if their first care had beene goodness: but if they are crossed in what they would, 'tis because they would not what they ought. In Christianity we have no such figure as a *usque westend* to place the first last. *Primum Quarite*, First seeke the Kingdome of Heaven, and all things else will seeke you. Such

is:

is the Allmighties liberality, that if we desire but the best, he will cast us in, All things. The morning word *Boker* is derived of *Bicker* a *Verte* of *Inquisition*, because heaven should be our *morning study*, the sun should not rise so early in the firmament, as our thoughts towards Heaven. King David dedicated one Psalm to the morning, *Al ajeleth bassachar*, upon the morning starre is the inscription of the *twenty second*, the day no sooner saluted the world, but he tooke his leave of it: his devotion therein resembling the sunne, that creepes every morning from under the earth, never ceasing his course, till he hath got up to the *vertical point* of heaven, O God my God early will I seeke thee, *Psalm 63. v. 1.* It is never too rash to seeke after happinesse. *Accelera quantum potes, etiam ipse anticipa vigilias, invenies, non prævemies.* Let thy waking devotion anticipate the very watches, find you may, not prevent the vigilant God: we cannot seeke him so early, as he expects us.

You have here *Vivendi methodus*, the method of living well. The first step, you tread, must be for Heaven: the first line you draw, for Eternall life. We invert the very order of nature, if we prefix the earth in our thoughts. for the *Almighties* first worke was to set up this *Great Vault*, Heaven, over our heads, ere he created this *Little ball*, the Earth, for us to tread on: thereby instructing our piety, if we would build like *Christians*, to lay our foundation in heaven. Had we no other *Catechisme*, but this one sheet of starres above us, we might learne where to place our first thoughts: by their lustre, and sparkling, mee thinks, they seeme to invite us to that Kingdome, which they now adorne.

I need not acquaint this Assembly, how unblest the

D 3

very

בקר בקר

על-אילות
השחר

Bar. ser. 63. in
Cant.

Cic. in l. de A.
ruspice.

very *Heathens* esteemed their *publique enterprizes*, till they had consulted with their *oracle*. The *Romans*, as *Tully* observes, counted it unlawfull to propose any matter to the *Senate*, *prinsquam de caelo*, till their wizards had drawne their observations from the sky. *The safest policy indeed to take advise of heaven*: 'Twas the ancient emblem of a states-man, *manus ad gladium, oculus ad astra*, *A posture of defence*, these times should put you all in, *your hands on your swords, your eyes towards heaven*. If you begin your consultations *on your knees*, you fetch a *blessing and commission* at once from the *Almighties* owne hand. *Sure that worke cannot miscarry, that begins in religion*.

Indeed the *ambition and malice* of some men have made religion put on *many faces* at this day, like those new invented *pictures*, that at a different station represent *diverse formes*: in one place, *Libertinisme*, and *Atheisme*, in another *Anabaptisme*, and *Brownisme*, scarce daring at all to shew her *Protestant face*: yet all these pretend to be religion, when by their bloody effects, the *murders, treasons, and rebellions*, they do produce, a *Pagan* would never beleive, that

—*Religio tantum potuit suadere malorum.*

AGS. 24. 14.

How happily hath this *Kingdome*, even in that way which is now called *hariesie* worshipped the *God of our fathers*: but now we may say of our *Religion*, as *Saint Basil* of the *Aire* in a time of dearth, that it was *καταλυμένη τῇ εὐδαιμονίᾳ*. growne the more *impure*, because it affects so much *purity*: the more wicked, because it would seeme so religious.

Basil. hom. in
Pam. & siccita-
tatem.

But so *pernicious an Abuse* of religion should encourage

rage every *Noble spirit* to a more zealous patronage of it. *Heaven*, you see, layes claime to your first thoughts, and at this time 'twere the highest sacriledge to bestow them on your private interests. What we intend is first, not what we pretend: but if we make it a pious glosse for our worldly designs, wee seeke not *heaven*, but our selves. God hath placed it in nature beyond all things, that we might place nothing beyond it in our affections. Make it we the prologue of our actions, and God will make it the Epilogue of our lives: the end of this life is, life without end; here we have it only in expectation, but in heaven the full fruition. Which presents unto you the next particular, the *Different sense of the Verbes, Habeo, and Desideravi.* Have in heaven: only Desire on earth.

This life is a *Christians minority*. He is truly possessed of nothing himselfe, but is a ward to the Almighty: he never enters upon his Inheritance till he comes to heaven, there he hath livery, and seisin given him from the hand of God himselfe. Come ye blessed of my father, receive the Kingdome, &c. Clemens Alexandrinus calls him *μικροτοκ* one that lives in the confines of heaven, whilst he is in this world: he wants but the courteous hand of Death to put him into possession. Here, the law flatters us with firme conveyances, and perpetuities; but there is no freehold of any thing here below, our surest tenure is in Heaven. We contend for the Property of the Subject, when nothing on earth can be the Subject of true Property. For the Lawyer is mistaken, that saith the Clergy man onely is borne to no inheritance, when the noblest birth brings forth but a great heire of nothing: For how can I truly call him possessor of that, which in it selfe

a. The sense of the verbes.

Mat. 25. v. 34.
Alex. in Strom.

selfe hath not *the truth of a possession?* or if it hath, the *longest* here, is but the *short lease of a mans life*: when death comes, he *cuts off the entayle of the fairest hopes*: your *Crownes and Soveraignes* you must lay down at the pits brinke: your *Lordships, and manours* must be contracted within the narrow compasse of a *Grave*: thats all the *Land*, you can carry with you. As we reade of *Abraham*. All the *Heritage* he purchased for his posterity, was but the *Cave of Machpelah, a burying place*.

Never let the *Dream* of any *lasting possession* here enter into your breasts. If you would be *freeholders* indeed, you must lay up your *treasure* in heaven; there, an *Inheritance incorruptible, undefiled, that fades not away* is reserved for us. An inheritance so large, that *four pradicaments* can scarce hold it. For Substance *Incorruptible*, for Quality *Undefiled, Immarciscible* for Duration, and *Celestiall* for Site: yet *τὸ πᾶν ἡμῶν*, 'Tis All reserved for Us, in surer hands then *Orphans* estates here on earth, which are too often a *prey to anothers avarice*, this is safe in Gods owne keeping, till we shall lay downe our *non age, and lives* together. And what doe we meane to spend our *precious soules* on these *perishing treasures*? A *Kingdome* prepared for Us, and we not yet prepared for the *Kingdome*? doe you not heare the *world* call upon you, *upbraiding*, (as it were) your *mistaken confidence* in it. For what are all these *Warres and Tumults*, but the *worlds out-cry* to us? what are those *Defects and Imperfections* in the creature, but their *Broken Language*, whereby they doe beseech us to *depart* from them, and *seek* after our *Aternall patrimony* in the Creator. For we love not God at all, if he hath not *All our love*. Neither *Cum*, nor *Prater* must de-
vide

vide it: that's the last particular, *the Diversity of the Propositions*, Nothing with, nothing besides thee, that I desire.

The *originall* admits of no variety, *thy* is but once in the verse: but the accent *Revia*, as *Chimki* observes, distinguishing both parts makes it tuneable in both. Yet behold the modesty of Scripture, which rather *understands* the same word, then suffers a *Tautology*: much unlike some audacious devotion, that hath many petitions in it, but not *diverse*:

3. The Diversity of the propositions.

Not to stay though at the *grammar* of the text.

To love the *creature* for the creature is *Epicurisme*.

To love the *Creator* for the creature is *Mercenary*.

To love the *Creator* with the creature is *spirituall adultery*: but to love the *Creator* for the creator is true *charity*. *Uno oculorum*, said Christ of his Church, Thou hast wounded my heart with *One of thine eyes*. True love hath but a *single eye*, or if more, the *Naturalist* layes, there is such a *motion of consent* betweene them, that one will not suffer the other to be *disloyall*, but are both fixed upon one object. A *lascivious glaunce* upon the creature *Cyp.* had made the Spouse *Adultera Christo*. In the Schooles, *Principale obiectum*, God is the principall object of humane charity: the creatures deserve not our love, but *in ordine ad illum*, as we espy some darke lineaments of the Diety in them. Indeed we may use the creatures, as so many rounds in *Iacobs ladder*, whereby we climbe up to God himselfe, and therefore *Richardus Victorinus*, *Insiger amator Dei*, quocumq; se vertit: a perfect lover of God cannot turne about his eye, but he sees every creature ready to catechize his love: in the meanest created object

Cant. 4.9.

Aquinas
Daven. in 1. col.

L. De gradibus
charit.

E

he

he calls to minde, that *increated charity*: so farre we love the creatures, that we may love the Creator the more. *Fruihur Deo, utimur aliis*: we doe but make use of them to enjoy God. *Qui diligunt Deum propter aliud, Simoniacè diligunt*, sayes Gerson wittily, he that loves God for any thing but himselfe commits *Simony* in his love. 'Tis not the *Clergy-mans* sinne onely, (though our *Country Patrons* force us too often to aske the price of our owne *patri-mony*;) but there is a *Lay Simony* too, when you love God no longer, then you can get by him, like those people that worshipped *Nilus* only so long as his rich inundations filled their barnes with corne.

Gerson. centilo-
gis. dec. 4.

'Twas Saint *Austines* argument to such men, (and may it prevaile with us,) *Si dulciù est mundus, dulciù est Christus*. If there be such sweetnesse in the creature, which is but a drop, as to allure thy desires, shall not the transcendent delight in the Creator, who is the fountaine, command thy affection?

Ser. 46. de tem-
pore.

Could I present the King in the Text with all the delights and treasures in the world: nay could I fetch you backe that *Beloved peace*, that is fled from us, *Nil dulciù est, nisi hoc uno condiaur*. We should finde no sweetnesse in it, unlesse it were seasoned with the Deity: Had we kept our God with our former peace, we had not beene to seeke it now.

Were every souldier in our armies multiplied into a thousand: every Garrison environed with a wall of brasse, and Castle of Diamond: Nay *ἰδὲ τὸν κόσμον*, were the whole world on the march for us against the enemy, it were an inconsiderable force, unlesse God himselfe lead up the King.

Chrys. in Psal.
7. v. 32

And

And why should we neglect him any longer, without whom we are conquered, even when we are conquerours? Whilest we thinke of recruiting our Armies, let us not forget to recruite our affiance in God. The Eclipses we have suffered, are but the Interpositions of our own carnall confidence: The losses we have undergone, are but the corrections of our mistrust. Take it from the mouth of a King, (though in a more desperate condition, then ~~We~~ God be blessed, have ever yet scene: yet) *Jehosaphat* in as great a streight as ever Prince was, stood up and said, O Judah, and ye inhabitants of Hierusalem, beleve in the Lord your God, so shall ye be established, beleve his Prophets, so shall ye yet prosper. 2. Chron. 20. v. 20.

O our God, though we know not what to doe, yet our eyes looke up unto thee. Let not this Kingdome we beseech thee, be made an *Aceldama*: We have beene thy Eden, O make us not now a desolate wildernesse: but be favourable to Sion, build up the walls of Hierusalem. For whom have we in Heaven but thee, O Lorde and there is none upon earth that we desire but thee:

To whom be ascribed of *Us Men* on earth, and *Angells* above, All glory, honour, power and thanksgiving world without end.

Amen.

FINIS.